ISIMNARI YASE MTWAKU.

I

SIMNARI yase Mtwaku ngoku ivulwe  
pantsi kokongamela kuka Rev. M. A.

Maggs, obekwi Diocesan Grammar School e  
Qonce, kunokwamkelwa umfana abemnye  
nokuba babini.

Abazelweyo.

R

OZANI.—E Idutywa, nge 9th August,  
1886, Inkosikazi ka Philip Rozani,

ibeleke intombi.

Abatshatileyo.

B

arnabas— msitshana. — Kutsha-  
tiswe e Qonce ngu Rev. Charles Pamla,

u Joshua Barnabas wase Qonce, no Katie  
Msitshana wase Mgqakwebe, ngomhla we  
10th August, 1886.

Ababhubhileyo.

B

OBI.—Exhukwane, Knox Station, kubhu-  
bhe u Simon Bobi, ngo 4 August ngexa

lesixenxe kusasa. Usishiye kamnandi uha-  
mbo lwake walulungiselela kwangapambili  
kwada kwayimini yokugqibela awatshoyo  
ukuti ixesha selilifutshane ndilaliseni kanti  
sekupelile. Izihlobo ezekwindawo ngendawo  
mazamkele lombiko.

ROBERT BOBI.

S

OM AN A.—Kubhubhe, ku-Ntlaka (Staal-  
klip Bridge Farm), ngase Sidutyini, ngo

20 July, 1886, u Maria Somana umhlolokazi  
otandekileyo ka mfi u Mshweshwe Somana,  
ekubeni ebepantsi kwentlungu inyanga ezi 8.  
Lentokazi ishiye intsapo eselusizini ngo-  
kumka kwayo.

“ Banetamsanqa ababhubela e-Nkosini.”

Iveki.

Abaxhasi be *Mvo Zabantsundu* baya kunjuzwa ukuba ikwota yabantu abaninzi ipe- le ngo June ogqitileyo. Lixesha ke eli itunye- lwe imali. Esi sikumbuzo sibhekiswa nakwabo banga Magosa *Emvo* kwindawo ngendawo. Kufuneka itunyelwe nge Post Office Orders imali, indawo ezingenayo nge Stamps zepeni ezimbini, neze tiki. Azifunwa kakulu eze halufa. Yonke imali ingena ngo J. Tengo Jabavu, Office of *Imvo Zabantsundu,* King William’s Town.

U Ntoyaba wapesheya kwe Nciba obese Ntolongweni apa e Qonce elindiselwe i Jaji ngetyala lokubulala kuse selefile.

Abaguquli Zibhalo ababelapa ngeveki egqitileyo ngo Rev. A. Kropf (umhlali pa- mbili), Rev. Bryce Ross, Rev. E. J. Barrett, no Honourable Charles Brownlee. Umse- benzi wokn guqula bawu fikise ekupeleni kwe Testimente Entsha.

Ihashe ebelihlatyelwe umkosi ngeveki egqitileyo kwatiwa olibonileyo wosingisa ku D. Don Tengo-Jabavu Engqushwa libonake- le.

I Jaji iyakuteta kwezi ndawo:—E Nyara 3rd September. E Bhofolo, 6th September. E Qonce, 9th September. E Monti, 16th September. E Komani, 20th September. E Dodoloro, 27th September. E Alvani, 30th September. E Bekesdorp, 4th October. E Kolesbelere, 7th October: E Kaladokwe, 11th October. E Somerseti, 14th October. E Tinara. 16th October. E Rafu, 19th Oc­tober. E Bhayi, 23 rd October.

Amajelimani alapa asele qalile ukutyala umbona ne tapile.

Incwadi ka Mr. R. Kawa wase Gcebula ebhalwe ngengqondo ifike sekuleti seliya kubonakala kwele veki ezayo.

Igqira eliti linomti wentando lisanduku- gwetywa ladliwa nepahla yalo yi Mantyi e Natal, beli mangalelwe ngumntu obelifunile oti wenze yonke imigudu yamala noko into­mbi.

Yimiqodi Amangesi ukuya kumba igolide e Nisina nakweli pezulu.

Amanqolobelo ngo Mgqibelo ogqitileyo ute xapasholo lomzi wase Qonce ngokubanjwa kwabagcini mabanjwa abane kunye nababa njwa ababebalusa. Ati amabanjwa esasebe. nza elutangweni lwe Hospitile anqika ibokisi endala izele yimali ebomvu yodwa, kwasuke kwahlanganwa nabagcini bawo bayinyimbi- nya. Bamana ukudipa lemihla, bazibambisa ngosuke banxile noku tenga into eninzi ye- banisi ne kukisi. Amapolisa ikwanga Maxhosa elinye beseletenge inkomo ezinga 80, ekayeni lomnye umbanjwa kwafunyanwa £200, ama- nye ayimbele, amanye abhatala irafu zawo. Kutiwa mayibe yimali eyalahleka ngo 1876 yase Bankini eyayizakufukwa e Posini kwasa ite shwaka e Hoteleni yayingamawaka amane eponti (£4.000.) Isisele eso akasitanga nqa lawo madoda.

Impahla ehitwelwe yinqanawa eyi *Carrie* *Wyman* eqekeke elwande ibivela e New York e America itengiswe yonke e Monti izolo.

Sibe nosizi sakuva ngokubhubha kuka Mr. William Koyi omnye wamadoda " ashiya amakaya nezihlobo zawo” aya kusebenzela Inkosi esazulwiui se Africa. Umke ngo June 4, 1886.

Abemi besiqiti sase Tristan D’Acunha ba- tona kugqita inqanawa bakwela esikitshane- ni esikulu baya kuyo, akuzange kuvakale nomkondo ukuba yabatimba iyeyapina yona. Ngoku upelile unyaka kuhlile oko, kuza ku- noyishwa Ikaba kwelilizwe ukuba liyekuvi- ngca eso sikewu sadaleka ngoku lahleka kwabo bantu.

Ixabiso lokutya e Dayimani aligqitani kakulu nelangapantsi apa.

Umlungu wase America u Graham uziva- lele efatyini wati mayiqengqelwe emanzini ukuze iyekuhla naye kwi ngxangxasi ezinku- lu ekutiwa zi Niagara Rapids. Ihle naye okunene waya kupuma ezintsi esapilile. Makabe noko ubenge yedwa.

U Mr. Stirton esaka sambika ukuba unya- tele imali ze Bhunga lase Komani unikwe inyanga ozi 15 entolongweni esebenza nzima.

Kumadabi esawabika kwele veki egqitile­yo aye pakati kwama Mpondo nama Xesibe luti ucingo kufe ikulu lamadoda ku Mampo- ndo, ku Maxesibe babahlanu, laliqela ingxwe- lera.

Unkosi Sarili uti abantu bake boyirola irafu xa ifunwayo ngu Rulumente.

Ingxelo yentlanganiso yododana lwape- sheya kwe Nciba yobonakala kwele veki ezayo.

Kusekuhleni ukuba u Somandla “ ubube- le bake ” ubukulule ngapandle komlingani. selo emhlabeni sitsho ngalendyebo ingaka yokutya, nangalento yokusuka kupume igo­lide kulo lonke. Kutiwa ivele kufupi ne Nyara, nakwintaba zika Hobo kutiwa iyana- kanwa kuzakuyiwa kutshulwa. Bona ubu- nzima bamaxesha buseko.

U Lieutenant Bailey opete amapolisa akwe laba Tembu ubanjiwe kutiwa ube amakulu asixenxe eponti imali ka Rulumente.

Impahla ebitwelwe ngu Loliwe wase Batisi ibonwe sel’ivuta kanti ijutyelwe zi- ntlantsi ezipuma kwi injini yomlilo ibaswe inkuni. Ibehle yacinywa ngamanzi ayese caleni lendlela.

Abatshate Kabini—Kuko indodana esa- nd’ukutshata ete isakufika ekaya nomtsha- kazi kwati ezincokweni nabalingane bayo omnye wabuza ukuba ipepa lemvume ulini- kwa ninina ngumfundisi. Ute umyeni O! andimnikanga ndalilibala apa ekaya nali etyeyeni, nomfundisi akali buzanga. Waya kubuza egqweteni kwa oko ukuba kungako iukatazo na ? Lamxelela mhlope ukuba aka- tshatanga, nezozifungo azenzileyo azinamse- benzi. Bapinda bayakutshata okwesibini.

Kuko abantu abanesiko elibi abati xa ku- hanjiswa inkongozelo ezityalikeni babeke ezapeni zindala zingasasetyenziswayo, aba. nye babeke amaqosha ebhatyi.

Ibhulwana elingu Bezuidenhout beligaula ehlatini emdeni we Transvaal lati ngokoyi- swa ngumti launqala lagalela iruluwa labeka ilahle nganeno kwayo lavingca ngesijungqa- na sentonga lakwelela. Kute kwakuba mzuzu ingadubuli layakukangela ukuba nga kucime ilahlena, kwapangelana nakutoba kwalo kwatsba, isijungqe abevale ngaso semka necala lonke lentloko nobucopo kwa- pela.

Nge Cawa ngomhla we 28 August ilanga liyakutshona emva kwe dinala, ukutsho ku- kuti liyakusitwa situnzi somhlaba. Aliso- kuti ncincilii lonke, lotshona isiqingata salo. Loba nokubonwa kakuhle ngecepe lefestile elenziwe mnyama ngomsi wesibane.

Ijaji eyakuhamba iteta amatyala ngesi siqingata somnyaka ngu Mr. Justice Maas- dorp.

U Right Rev. Dr. Knight Bruce u Bishop omtsha wase Bloemfontein ufike e Kapa ngo- lwesi-Nelweveki epelileyo.

Kunyulo lwelungu le Palamente obeluko e Dayimani izolo (17 Aug.) kuvakala ukuba kungene u Mr. O’Leary kwakona omkupe u Mr. Lord ngevoti ezimakulu mabini. U O’Leary ngum-Sprigg ekungekoyo nkohliso kuye.

Umbhaleli ose Folafile (Pearston) uncoma ixabiso elikulu elirolwayo ngombona nama- zimba kwelo kwanokunqaba kwako ukudla.

Imvo Zabantsundu,

NGOLWESI-TATU, AUG. 18, 1886.

Imfundo  
Yabantsundu

NTO eyenziwa e  
Natal nga Mangesi

iyavuyisa ikwa sifundo.  
Siva ukuba ngoku u Rulumente.  
welo uyitabatele kuye imfundo, no-  
kuba u Mr. F. B. Fynney ongu  
Mhloli Zikolo seleyitumele ingxelo  
yokuhlola kwake yomnyaka odlule-  
yo we 1885. Kumhlana zekushici-  
lelwe ingxelo elolohlobo kwelozwe.  
Sinyanzelekile ukuba sixele mhlope  
ukuba i Natal izihlazile ngalonto;  
ukuti kudala kangaka kwafikayo  
ukukanya, iminyaka seyikumashumi  
amahlanu kanti noko u Rulumente  
welozwe akazange azikataze nge-  
mfundo, lowomsebenzi soloko uyeke-  
lwe abafundisi nabantu abazitande-  
la ngokwabo. Ngoku kubonakala  
ukuba abantu belozwe banentloni  
ngelohlazo, bayaqala ukwenza imi-  
zamo ete putu esitembayo ukuba  
yohluma. Kulengxelo kubonakala  
ukuba nyakenye (1885) izikolo za-  
bantsundu ezifumana uncedo lwe-  
mali ka Rulumente zi 70, kwelinani  
kwahlolwa za 59. Kanjako kubo-  
nakala ukuba kwizikolo ezi 64, aba-  
ntwana aba 2,341 bafunda Isingesi,  
ngokwenteto yepepa eliyi *Natal  
Witness* kubonakala ukuba bafunda  
Isingesi sodwa, akuko Sixhosa. Ku-  
ko aba 1.454 abafunda Isixhosa  
mhlaumbi isi Zulu sodwa; naba  
1,016 abafunda ukutunga kodwa.  
Bebonke abantwana babantu aba-  
mnyama ba 3,817, kwelonani Pira-  
kwenkwe anga 2,137, amantomba-  
zana ali 1,680. Kutiwa abona ba-  
ntwana bangebengena esikolwe-  
ni ba 100,000 inani elipantsi kakulu

ke elo. Naxa sekuqukwa nabezi- kolo ezingafumani luncedo ku Ru­lumente, kubonakala ukuba elona nani losapo elingena kakuhle eziko- lweni lincinane kakulu, into elusizi ke leyo. Kuyo yonke inteto yale- ngxelo kubonakala icala elibukeka- yo lelomsebenzi osaza kwenziwa kunalowo sewenziwe. Into enika amandla kukubona ukuba u Rulu­mente ukutele ukubabonisa abantu ukwenza imfanelo zabo, nabo bauta- bate ngemihlali umsebenzi, siyate- mba ukuba akusokubako “ Mbumba yama Bhulu ” eyakungxabalaza ngapambili ibulale. Sivuyile saku- bona lenteto ilandelayo kuleyo ngxelo: '' Amava axela ukuba “ unqwenelo lwemfundo luyakula '' kubantu abamnyama. Ngokuko- '' dwa kubantu abamelene nezikolo.”

Inani lamadodana ne ntombi za- ma Zulu ezifunda e Lovedale, e Nxu- kwebenase Ncemera libonisa ukuba ngoku nabase Natal bayavuka ekuli- boneni ixabiso lemfundo; kanti ke no­ko basesemva kakulu kunento esili- ndele ukuba bayenze. Siyabavusa ke ukuba mababhinqele pezulu iselixe- sha, esavuma nje u Rulumente uku- banceda, elabo icala mabangaliye- keleli, mabasebenze njengamadoda enene abubonayo ubukulu bento abayinikwayo.

Omnye umbhaleli onobuhlobo uti ukuteta kwake ngalamanani aka- nkanyiweyo ngasentl’ apa : '' eku- '' beni amapepa engxelo ebonisa '' ukuba esi Ngesini inani labafundi “ nga 2.341, abafunda isi ‘ Zulu so- “ dwa ’ bali 1,451. Kokwetu uku- '' bona lento isipako esikulu emfu- '' ndweni yabantsundu, ebesifanele '' ukukweleliswa ngaba Pati-Mfundo '' ukuba bawukutalele umsebenzi wabo.” Uti lombhaleli, '‘ lento “ yokutatyatwa kwengocingoci ne- '' zango nezenzo zesi Ngesi zinya- '' nzelwe kwinteto enjengale yesi '' Zulu kukuzingcolisa njekodwa.” Emveni koko wenza inteto ezitile ngabafundisi ati abantu abamnyama ngebefunda ezabo iziguqulo, into ke ebonisa ukuba uteta ngento anga- yaziyo. Inqaku esimelwe kukule- nza leli, tina kwelilizwe abate ukungena kwabo emfundweni baqa la bafunda inteto yakowabo ngabo- na bakaulezayo nasesi Ngesini. Ti­na ngati esisiyalo salombhaleli si- ngenziwa ngumntu ongumfiki emfu­ndweni. Sinomnqwano omkulu ukunga u Rulumente angahamba kwangalendlela bebehambisa ngayo abafundisi yokuba makuqalwe ngo- kofundwa inteto yabantu abamnya­ma pambi kokungena esi Ngesini. Enye into sicinga ukuba Umhloli ubukali kwezizikolo ; kodwa ke lonto ifana nalenteto iti umnyani omtsha uyacokisa ukutshayela awufani no- mdala. Kwizikolo ezi 59 ezihloli- weyo ezi 17 ziyihlutiwe imali ka Rulumente, likulu elonani lipangi- weyo, sinoloyiko ukungati kusuke kulindelwe izinto ezingenakwenze- ka, kubenjalo ngokukodwa ezi Si- mnareni ezifundisa amashishini; bade bakalima nabafundisi bati ku­tiwa mabenze izinto ekwaziwayo ukuba azinakwenzeka. Singa ama Ngesi ase Natal akangengxami ka­kulu kuba ayakuyona lento yawo akwenjenjalo. Siyaleza lenteto isand’ ukutetwa ngumhloli okade ebona welilizwe lase Koloni, uti:— “ Nakwindawo enezikolo ezirorisayo “ kufuneka ityala silibeke kwizinto “ zentlalo yangapandle kulondawo, '' singangxami ngokubulala, hleze “ kanti sitshabalalisa isitombo sobu- '' lungisa obebuya kupuma apo.”

Lenteto ingasentla siyiyaleza ku- bo bonke egudle bona. Ukufuneka kobulumko ekusebenzeni imiteto, kuyafana nokufuneka kobulumko ekwenzeni imiteto.

Amanqaku.

Izihlobo zetu ezintsundu ziyakalila zaku- ya ukuba u William Koyi ubhubhile e Nya- sa ngomhla we 4 ku June, oludaba luhloko- nyiswa lipepa lase Bhayi i *Telegraph,* eliti :— “ Kufike ucingo ku Isaac Wauchope itoliki yase matyaleni apa, luvela ku John Bokwe wase Dikeni lubika ukubhubha kuka William Koyi e Lake Nyassa. Ewe, nakuba kuhla into elindelekileyo kumntu wonke. le into ka William Koyi obengu Mvangeli asiyintwana encinane. Inxenye yoyikumbula intlangani- so enkulu kunene eyayise Town Hall ngo July 1876 pambi kokunduluka kuka Dr. Stewart neqela lake ukusinga e Lake Nyassa. Kum- gangato ongapambili kwakuhleli amadoda amane antsundn ayenyulwe ngu Dr. Stewart ukuba ahambe naye. Lawo madoda ayengo William Koyi, Isaac Wauchope, Shadrach Mngunana, no Mapassa Ntintili, kulawo ma­

doda angamakalipa u Shadrach wabhubha nge 1878, u Isaac Wauohope wabuyiswa kukufa, ate esakupila kuko wangena ebuti- tshaleni wapuma kubo ukuza kuba yitoliki kwi gantolo yalapa. U Mapassa waligqiba ixesha lake lomsebenzi babuya kunye no William Koyi nge 1880. Wati u Koyi nge- nxa yokungenwa ngumsebenzi we Lizwi wa- buyela kwelozwe kwaoko esiva ngosizi ukuba ubhubhele kulo namhla. U Koyi lo yayiyi- ndoda yamadoda. E Dikeni ubetandwa ngabo bonke abapati ngenxa yokukutala kwake nobuhle besimilo sake. Ubengumpa- ti wododana lonke emsebenzini, esisandla sokunene sika Mr. Bennie ekwangumhlobo wake ote nca. Ebuvangelini ubenembeko enkulu, nenyameko yake emsebenzini ilinga- na nokululama kwake. Akufuneki nokuba kude kutiwe ukufa kwake kuya kudala ilifa pezu kwama Krestu alapa nawase Tinara nawase Dikeni.” Kulenteto yelipepa inje ukucukumisa kwayo uluvo, yokuposa ilitye engcwabeni lalondoda impefumlo ubanzi asi- nalimbi singalenzayo ngayo.

Umbhaleli ontsundu obhala ngomhla we 6 August ese Mfundisweni uti: —“Izolo beku- siliwa kwabalawa abantu abaninzi. Kutshi- swe nemizi amacala omabini. Amabhaca nama Xesibe ahlanganyele Amanci ka Qipu. Ati Amampondo ngakuwo kufe ishumi eline sixenxe lamadoda.”

Umbhaleli we *Journal* ose Mnceba unika ingxelo engati izele ngolulwo, kanjalo aka- lufihli uluvo lwake ngento eyenziwa ngu Ru­lumente okutaza abantu bake ukuba bange- nele ilizwe labanye abantu kuba lilelabantu abamnyama. Uti:—“ Nkosi Etandekayo,— Izolo elinye Amaxesibe encediswa ngama Baca aqubule abantu baka Qipu ngapandle kwesizatu engawaxakanisanga nganto, lonto yenziwa kubantu abazole kunene abakwela Mampondo. Esisizwe nga Manci, isikolo setu sase Mnceba sipakati kwawo. Ate ku- ba Amaxesibe anentapane yemfakadolo ne ngxawa—ayexhotyiswe ngu Rulumente, esite nqa ukuba waye waxhobisela ntonina!— ngenxa yezixhobo anazo awagxota Amanci, wabulawa umninawa ka Qipu, omnye wapu- lwa ingalo, kwabulawa Amanci anga 26 kwa- ngxwelerwa into eninzi, kwatinjwa inkomo ezimalunga namakulu amane, kwatshiswa nezindlu. Kute kuba izolo amadoda esisi­zwe ebelele pezu kwentonga kufupi no Nta- bankulu basaba bonke abantu balapa lasala lodwa, kwako Amaxesibe agqita umda atshi- sa imizi yalishumi kufupi nesi sikolo, pakati kwetu nomda, amana ukudubula. Elilizwe libuye layintlango kwakona, zibuye zatshi- swa ezizindlu bezisand’ ukwakiwa zitshiswe kwangabantu abamnyama baka Rulumente. Ukutshona kwelanga izolo Amaxesibe ade eza kuma kulenduli ipambi kwesikolo sase Mnceba, afika agxumeka amatye apo enza umda wawo apo, atshisa imizi ya Manci. Oku kungashukumi kuka Rulumente wase Koloni kwenza ukuba nabazizihlobo zake babe zintsbaba, kanjako kututumbisa bonke abantu.”

Elase Bhayi ipepa i *Telegraph* liti lona li- qinisekile ukuba lo Rulumente akanamandla okulipata elazwe lingapesheya kwe Nciba malibuyiselwe kwakwi Nkosazana ligcinwe yiyo njengeliya lase Lusutu.

Umbhaleli wetu ose Lusutu obhala ngo­mhla we 11 August uti esiya sipitipiti so- nyana baka Masupa, esasibika ngeveki egqi­tileyo sipele ngoxolo, zipumile zonke inkomo negusha nebokwe, bekuye inkosi u Lerotholi ukulungisa lonto, walungisa nemida yagodu- ka imikosi.

Impawana.

“ Better late than never.” Litsho iqalo lase Mangesini, esingati “ Asiyiyombini yezolo yakwa Gxuluwe” mfo ka Mali- mba. Noko bazalwa usesenkungwini, o Zikali no Cotshwa, usakolisa ukuti kusakufika ukukanya uzibikele izihlobo. Sitsho kuba usiti:—

Abazelweyo.

Ndiyazisa ukuba nam namhla ndisi- tyebi pakati kwamadoda, ndinama- kwenkwe amabini ngoku, eyokuqala yazalwa ngo 13th May 1883, eyesibini yazalwa ngo 20th February 1886, amaga ma awo ngala Zikali-Faray, Sidney- Cotshwa.—Ndim S. N. Malimba.

Lento ibubom bomntu Emampondwe- ni injengobe ntaka, kanti nentaka iti yakubulawa ityiwe, singati bunjengobe- kati ukungazelwanto. Umbhaleli wetu ose Mampondweni uti:—Apela amakum- sha Emampondweni kusikwa. Nditsho ngomfo ka Hoha obulewe komkulu obe- hambele kona nenkosi yake engu Gxaba, lomfo ubexabene no Mpondo otile baqala badibana ngenduku laza ikumsha 1am- kulela Umpondo, kwati kwangoko, wase- le tsala Umpondo endlwini wapuma nom- konto lasuka ikumsha latsala endlwini enenkosi namakosana lazimela ngapaya kwetyeya eyayi bekwe entla, waza Um­pondo wamfuna akamfumana wapuma waya ngasebuhlanti wati kwa banye ukuba bendilifumene ikumsha belingeko beudiya kulisika namhlanje, ute omnye Umpondo ovela endlwini uteta ntonina umshiya endlwini paya nje emva kwe tyeya, waza Umpondo waseletsala endli- ni, wamfumana kona, waza omnye wati, Taru! waseleufaka Umpondo umkonto entla kwebele wakudla umhlaba walahla endzaleni yaza inkosi yayalela ukuba umbulali nabakowabo bamtwalele en- dle bamlahle. Esisenzo ke senziwe ko­mkulu kwa Nqwiliso “Ezikumbini” umbulali uhlahle inkomo ezi 10 amaha- she ama 3.

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Ayingekanyelwa bani into yokuba u Mhleli we *Sigidimi Samaxosa* uyasazi isi Xhosa, kanjako kusekuhleni ukuba inteto yake isidodo ayikuli ayivumi no- kuqingqa. Inteto ayenze kwesokuqgibe- la *Isigidimi* ibonisa ukuba makabe akazi mhlaumbi ulibele ukuba lento inteto iyazalana. Kungati kulandelwa lendlela yake kungafuneka ukuba siwalahle onke lamazwi anjengala *ibhekile*, *isikotile, iyesile,* namanye kanti selengamazwi amiseleki- leyo entetweni.

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Ngenye i Cawa emini ngo Nongqause u umfi Dyan Marela wayeshumayela kwa Gqumahashe kuko nama Xhosa abomvu kulontlanganiso. Ipumile kwagodukwa. Yavakula isiti enye indoda kwababese-

kaya—“ Wamfondini! ndayibona namhla lento kutiwa ngu Tixo; yinto apa emehlo azidyengedyenge! ” Utsho kuba u Ma­rela ubefake intsimbi zamehlo. Ukuka­nya kukauleza ngokungum’mangaliso kuba namhla akuko ungamaziyo u Tixo nabaqaba imbola sebehleli ngokwala be- mazi.

Omnye waka wapandla umlungu we- venkile kon’ e Qonc’ apa. Babemana uku- yiba impahla yake bepuma nayo eko, besiti amehlo ezizinto angwevu akabom. Ngomnye umhla makasuke omnye Um- xhosa amalate umlungu ngomnwe eme- hlweni efuna ukuqonda ukuba wopepa na. Umlungu akaunanzanga lomnwe wazisebenzela yena, wada wawufaka eli- sweni waqala waxhuma umlungu.

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Lowo mlungu ubenelishwa kuba nge­nye imini kwabulawa ifesitile zake nga- madoda amabiui ayegqita abona imifane- kiso yawo ezifesitileni aba wona kuko amagezana angapakati amana ukubali- nganisa. Akangela elixa umlungu asi- nge paya abagibisela ngamatye ababantu basezifesitileni abaleka.

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Kanive okutetwa ngumntu okwa Bhaca. —“ I Almanak yarn ndiyilindele kunzi- ma apa kwa Baca akuko nepepa labashu- mayeli, akwazeki kanye ukufumaneka imihla yenyanga. Ukuze uqonde ukuba kunzima ndafika apa ngo November 1886 andizanga ndaubona Umtendeleko.”

“ Hi Tata, umshicileli lo upile yinto- ni? ” “Utsho ngani mntan’ am? ” “ Ndi­tsho kuba ubusiti seyimihlanu iminyaka ungambhatali, lona ipepa usalitabata? ” “ Mfazi, lalisa umntwana lo uyasifunde- kela ngokumpola.”

Msukuyingena eyabazalwana.—U- bunyaniso balenteto bude bamhlope nge- sisenzo sisand’ ukuhla e Rini. Kuxabana umfo abati ngu Neveni nentsapo yake Kuyiwe ku Isaac ukuba aze Ute esaman’ ukuteta elamla ngelake yiziposa kuye intokazi engumnikazi u Notapile incedwa yenye imtsalela pale yasuka indoda yake u Neveni yaqubula iboso yaziposa ixaka kwaku Isaac nge- boso elo, watsho pantsi kwegxalaba lase- kohlo yakuma emipungeni, wata a ingca- wa yake wabaleka wazimela, nanamhla usafunwa. U Isaac uyangcungcuteka endlwini yabafayo.

Ngomhla we 28 ku September luyaqala uviwo lwo Titshala. Into emasiyalate ngoluviwo luka Rulumente yindlela oqu- ba ngayo umtinjana ontsundu ukuba aya- nelisi, soloko Iwabakoyo oluviwo umti- njana udla ngokupumela kwibakala loku- qala lodwa (Competency) woyiswe liba- kala elipambili (Honours). Nakweli lo- kuqala udla ngokungapumeleli ukolisa ukunikwa “Imipako” yeminyaka emi- bini qa. Lento ilihlazo kwintombi ezi- ntsundu ezifundisiweyo akuncedi nto ukugabisa ngomlomo. Abayakungena ngo September ze balihlambe elihlazo. Kusiza ntonina ukuba intombi zingakvza- zi ukupata impahla yendlu nokupeka zezibuye zinqatyelwe zimviwo ? Lemfu­ndo yidemeshe.

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Impendulo yalemibuzo ngati iyakuba- nga imihlali nakwabanye abangenguyo u Mr. M. Tutu.—Panmure, East London July 28 1886.—Nkosi Mhleli we *Mvo Zabantsundu,* ndiyakucela ukuba undi- buzele lombuzo: Ukuba imvo nes’iio somntu ontsundu siyintonina, ukuba uva- cinga njengomntu na, nokuba ucinga nje- ngeramnco na? Into embi uyayiva na njengomntu? Intloni unazo na, nehlazo uyalazi na njengomntu, nokuba badalwe ngokwamaramnco asendle na? Qashi qashi ke, ukuba bebezintaka ngebelinga- niswa nantaka nina, ngebefaniswa nehob j, nokuba ngebe zintshatshongo na ab ptu abantsundu, nokuba babangwa bubuvila ? Ndingatanda nokuba ngubanina andipe- ndule umbuzo warn. Yehova, imfihlaka- lo zezinto ezisiteleyo zizezako, nenku- mbulo zento zonke zinawe; uyazijika uziguqule kwangokubona kwako ukuba kulungile.—Michael Tutu.

Uti owase Batenjini: — Ndiyakucela Mhleli ukuba ufake oludatyana Iwesisi- mauga ndisibone e Sikobeni, siflkelwe libada elipikelene nendlu zetyalike - lingene kule yetu latabata incwadi yecalo la Maxhosa ne map zambini ye World neye South Africa, lapuma langena kwe- nye indlu kulele amadodana lafika lata- bata ingubo zawo zokunxiba zonke nezihlangu neminqwazi kwetu. Lange­na kwezase Tshatshi ezimelene nam apa lenza kwalonto. Ndikwazisa lonto ke Mhleli kuba kuyimfanelo yetu ukwenie- njalo ukuba uvuse lonke elinganeno kwe Nciba ligcin’ ityalike zalo ; lutike apa nge 14 August utshaba olo. [Zitshixeni itya- like zenu.—Ed.]

Impendulo Kubabhaleli.

U Mr. J. S. Lokwe wenze lombuzo:

“ Ndifuna ukwazi ukuba maxa umntu etumela isaziso nokuba zindaba nokuba yintonina afuna ukuba ibe sepepeni uya- bhatala na? nokuba ungumtati wepepa na? nokuba asinguye na?” Impendulo. —Izaziso zonke ziyabhatalelwa nokuba zivela kubatabati bepepa nokuba asinga- bo. Indaba nengxoxo ezitunyelwa epe- peni azihlaulelwa nto. Isaziso yinto enje- ngokubikela izihlobo zako zegazi into ezindaba zenu zokuzalana zelweyo abatshatileyo, ababhubhileyo impahla elahlekileyo njalonjalo zizaziso ezo. Ubu- ncinane obunokwamkelwa ngesaziso bu- yi 2s. 6d. ngomlinganiselo we inch, ama- xesha alandelayo ihalufa yalomali ixesha ngalinye.

KUBIWE E BALASE.

INKABI YEHASHE EGWANGQA, iminyaka isesihlanwini ubudala, inekolwana enci kane, inebalanaa elingacacileyo lenxeba pezu kwenqina lokohlo, lalinenxeba pantsi kwesi-

kondo solwimi, kuko uboyana obumhlotshana

emhlana.

Imazi egwangqa enekolwana encikane; ubudala limalunga nesitandatu seminyakaka, umva ufun' ukukwenyela.

Alahleka ngo May 18, 1886, etyebile kaku- lu omabini. Owabonileyo mhlaimbi waba=

mba amasela lawo wobhatalwa . METU F. TSALA.

E Balase.

2 IMVO ZABANTSUNDU (NATIVE OPINION). [AUGUST 18, 1886